



AMERASIA JOURNAL

ASIAN AMERICAN STUDIES CENTER • UCLA

- Asian Americans and Asia*
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Index of Volumes 1-13, 1971-1987



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**Index of Volumes 1-13,
1971-1986/87
Compiled by Yen Le Espiritu**

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Publication Note

In recent years, libraries and individuals from the university and the community confronted us with the need for ready access to information about the first sixteen years of *Amerasia Journal's* publishing history. *Amerasia Journal* was fortunate to have the services of a UCLA doctoral student in sociology, Yen Le Espiritu, as the 1986 editorial intern at the journal. As a Vietnamese refugee, her interests focus on issues of immigration and ethnicity. Her talent, attention to detail, and optimism, along with the support of the Asian American Studies Center, produced this index. Glenn Omatsu, *Amerasia* associate editor, and Sue Yamamoto, librarian, helped on the index and subject categories. Jean Yip helped on the proofreading, and Mary Kao did the final typing of the manuscript. We hope that the index will be a useful tool to our community of readers.

Russell Leong
Editor

Preface

Amerasia Journal: Origins

Amerasia Journal is not *our* journal. It belongs to our readers. We exist as a journal to collect and publish the best and most provocative material we can find on Asians in America. . . . For in the end, it will be our readership that sustains or deserts us. Unless we or our goals are relevant to their needs, concerns, and aspirations, we're simply shouting loud and listening to the echoes of our own voices in a closed room. We'd like *Amerasia Journal* to be more than a soliloquy, and we need your assistance.

Vol. 1:1

Amerasia Journal, in its sixteen years of existence, has sought to collect and publish some of the "best and most provocative material" on Asians in America. In many respects, I believe it has been successful in pursuing this ambitious goal, and in contributing to a far fuller, accurate, and multifaceted understanding of the Asian American experience than existed before. Although the journal obviously cannot claim to have published every important or pathbreaking piece on Asian Pacific Americans, it has nonetheless showcased an extraordinary array of scholarly and creative works. This index by Yen Le Espiritu will, hopefully, enhance the accessibility of these contributions for our current and future readers. Our readership, which has been an indispensable ally in our efforts over the years, remains as our *raison d'être*.

Amerasia Journal bears the unique imprints of four highly talented and committed individuals—Lowell Chun-Hoon, Megumi Dick Osumi, Carolyn Yee, and Russell Leong—who have served as its chief editors during its publishing history. Chun-Hoon, the first editor, was a Yale senior from Hawaii when the inaugural issue was released in March, 1971 by members of the Yale University Asian American Students Association. He is responsible for many enduring aspects of the journal, not the least of which was its eventual association with the UCLA Asian American Studies Center. In physically fulfilling a "deal" I had negotiated with the then Center Associate Director Alan Nishio, Chun-Hoon grudgingly moved to California. He remained there for close to a decade before returning to the Islands to become a highly respected labor lawyer.

Chun-Hoon and the initial Yale student staff left a legacy, or perhaps more accurately a challenge, regarding the publication's special mission and obligation. *Amerasia Journal* had to be more than a customary refereed journal for an established discipline, whose principal functions were quality

control and production efficiency. Instead, the journal, as an active participant rather than a passive spectator in the creation of a new field, had to vigorously search for, encourage the writing of, and probably play an inordinate editorial role in developing "material," be it in the form of a research article, a short story, an engaging interview, or a book review. Indeed, if Chun-Hoon and the other three chief editors had not fully embraced and pursued this philosophy, I seriously doubt if *Amerasia Journal* would have survived for sixteen years. I also suspect that it would have had a far less significant impact on the field of Asian American Studies, and more generally the larger community effort to define our collective existence in this society. Osumi and Yee, who are now attorneys like Chun-Hoon, played critical roles during an important transitional phase in the journal's history. Osumi, for example, in both a real and symbolic sense made *Amerasia Journal* a UCLA enterprise since his entire higher educational career had been spent at that campus, and he had no ties to Yale or its Asian American student group. With strong interests in both literature and legal matters, Osumi made distinctive and lasting contributions by developing a special two-part series on Asian American civil rights concerns, as well as a volume which he co-edited with Yee on Asian American literature. I am confident that future students of our history will turn to the two issues on civil rights to gain perhaps the only first-hand, participatory accounts of the *Lau v. Nichols* bilingual education case, the campaign to repeal Title II, or the formation of the Bay Area's vital Asian Law Caucus. Similarly, I am sure they will learn as much, and perhaps even more, about our era from the wonderful "Who's Who" collection of works in the literature issue, with contributions by Jeffery Chan, Toshio Mori, and Wakako Yamauchi, to name only a few.

Finally, there is Russell Leong. For over a decade, his name has been synonymous with *Amerasia Journal*, and his impact on the entire field of Asian American Studies has been continuous. In providing the intellectual and creative leadership in developing special issues on new topics of inquiry like Asian American educational research, or on sectors of the Asian Pacific American population that have received minimal academic and policy attention like Pacific Islanders or Filipinos, Leong has steered the field in innovative directions. His "editor's afterword," which appears at the conclusion of this index, describes an ambitious agenda of future *Amerasia Journal* issues. Personally, I am glad that Leong, after doing more than any other editor in gaining "academic legitimacy" for the journal, is now advocating a broader vision of *Amerasia Journal's* mission that closely resembles that of its student founders in 1971. As he has written

Whether student, scholar, or editor, we urgently need to reclaim our community dialectics—alive with drama, dreams, and destinations—and to under-

stand our individual experiences as they enrich our collective memory. Whatever syntax we chose, we must speak out and write clearly. Our job is to connect the past and future—in text, tone, and tense accessible to all. I hope that *Amerasia Journal* will take the critical lead in this direction of consciousness.

I welcome you to explore the "best and most provocative material we can find on Asians in America."

Don T. Nakanishi
UCLA Asian American Studies Center

Compiler's Foreword

Perspectives on Change: 1971-1987

To "collect and publish the most provocative materials we can find on Asians in America," the Yale Asian American Students Association initiated the *Amerasia Journal* in 1971. Sixteen years have passed. *Amerasia* is now published from the UCLA Asian American Studies Center. Other changes punctuated the passage of time: a new format, thicker volumes, a wider readership and circulation of over 1,500. This essay describes and briefly evaluates the fruits of the last sixteen years.

A pioneering venture, *Amerasia* was uncertain of its scope and direction; however, it was clear in its purpose. The initial issue established three goals for the journal: 1) to accurately assess our past; 2) to obtain a clear knowledge of our present situation; and 3) to pose plausible, well-defined visions of our future. The journal sought to redefine the experiences of Asian Americans for the larger public—as well as for the Asian communities. Since 1971, *Amerasia* had published more than 134 articles, forty-one poems, twenty-nine short stories, and numerous book reviews. How have these publications met the goals set forth in the first issue?

The tumultuous events of the Sixties and Seventies urged Asian Americans to take pride in their ethnic distinctiveness. Heeding this charge, Asians in America turned to examine their past histories—to reassess the political, economic, and social forces which shaped their present situation. *Amerasia* publications reflected this preoccupation with past events: forty percent of the articles focus on the histories of Asian Americans—from the perspectives both of the emigrant Asian country and of America.

Three index categories focus on past injustices: "Labor," "World War II and Japanese Americans," and "Legal Issues." In contrast to traditional academic approaches, these articles portray Asian Americans not as victims but as actors. A special volume on Filipinos details the group's collective action—from their struggle to reclaim land in rural areas to their organization of labor unions in urban sectors. Another *Amerasia* issue presents an alternative interpretation of the internment of Japanese Americans—that of the inmates. In their testimonies to the Commission on Wartime Relocation and Internment of Civilians, these inmates recount the camp experience "as they felt, thought, and reacted from within." In his discussion of black reactions to the anti-Chinese movement, David Hellwig also goes beyond traditional scholarship. Integrating the experience of Asian Americans with other minorities, Hellwig argues that Blacks, as victims of oppression, interpreted the movement as a threat to all non-whites.

Asian American history needs to be told by members of its own communities. Ben Kobashigawa in his essay on the *History of the Okinawans in North America* traces the internal evolution of the community from the viewpoint of the surviving Issei. Thus the central actors come from the Japanese-speaking sector—and not from the English-speaking sector. Similarly, historians Yuji Ichioka and Him Mark Lai rely heavily on Asian language sources in their research on Japanese and Chinese Americans because many of the primary sources can only be found in ethnic communities.

Journal articles also document the link between Asian and Pacific Americans and Asia: immigrants continue to influence political events in their former homelands. In a 1971 article, Yuji Ichioka emphasizes the relationship between emigration and immigration. The history of Japanese Americans, he argues, cannot be separated from events in Japan. Because past historians have ignored this dictum, "Japanese American history remains essentially buried." Similarly, Linda Pomerantz highlights the key role played by Chinese American merchants in China's national democratic revolution of 1911. Political events in Asian countries in turn shape the Asian American community. In a special issue on Koreans, Kil-Nam Roh examines the oppression of the Korean American press by the South Korean government. Today's immigrants continue to be active in homeland politics. In a provocative essay, Madge Bello and Vincent Reyes proclaim the vital role of Filipino Americans in the recent Marcos overthrow, declaring that "the Filipino community can certainly be credited with 'keeping the light of resistance aflame'."

Asian and Pacific Americans are also redefining their experience—on their own terms. Bob Suzuki reinterprets the available socioeconomic data on Asian Americans and rejects the "model minority" thesis—thus underscoring the "importance of a researcher's perspective in making interpretations about data." Similarly, Don Nakanishi, the founding publisher of *Amerasia Journal*, argues that the alleged success of Asian Americans "disguises their lack of representation in the most significant national arenas and institutions." In another article, Kwang Chung Kim and Won Moo Hurh examine the implications of the success image of Asian Americans for race/ethnic relations in the United States.

The Immigration Law of 1965 and the political turmoil of the Southeast Asian region had dramatically increased the number of Asian immigrants. Reflecting these demographic changes, recent *Amerasia* volumes focus on new Asian Pacific communities; articles were devoted to the analysis of the Vietnamese, Southeast Asian, Korean, Filipino, and Samoan American communities. The new immigrants have changed the make-up—and the goals—of Asian communities. And yet research on these new immigrants has largely been done in isolation; it does not compare—or integrate—the

new arrivals with other Asian groups. A notable exception is Pyong Gap Min's comparative analysis of Filipino and Korean immigrants in small business. To be truly meaningful, future research on Asian and Pacific Americans must include comparative studies—comparing immigrants of different time periods and geographic locations. Addressing this need, *Amerasia* plans a special issue on Asian diaspora, focusing on Asians in various countries in the Americas.

With the arrival of new immigrants, there is a need to reassess the appropriateness of the term "Asian American." Asian and Pacific Americans are diverse peoples—with diverse ethnic origins, social classes, and political perspectives. As Don Nakanishi asks, can this heterogeneous group "be perceived as a unified actor in articulating their stands on public policy?" Also, is Asian Pacific American a panethnic group—or is it a mere political alliance. While panethnic unity stems from both common interests and a common identity, a political alliance is only an interest group. What is our charter of common identity? To paraphrase anthropologist Richard Trottier, are we alike because we have been treated the same; or are we treated the same because we are alike.

Amerasia articles have shown that the past, present, and future of Asian and Pacific Americans are interconnected: knowledge of the past provides a foundation on which to analyze the present and envision the future. This integration is found in the journal's literature section. Through literature, writers integrate different levels of the Asian and Pacific American experience. In "No Man's Land," Ashley Dunn reconstructs the racial attitude of Asian Americans in Vietnam—thus integrating the Vietnam War experience with the Asian American experience. Carlos Bulosan's writing illuminates what it meant to be a Filipino in the United States between 1930-1950; at the same time it proposes an agenda "to change the course of history."

As editor Russell Leong states: "Literature is more than a reflection of society, of how things were or how they are, but of how things can—and should—be. It's an imaginative blueprint of the future." The journal also features translations of immigrant short stories, poems, and prose. Because literature transmutes a community's experience into words, it can be used as primary material for community research.

Unique in its origins and purpose, *Amerasia* helps to bridge communication among scholars, students, researchers, community workers, and cultural providers. "To forge and sharpen the dialogue between Asian Pacific Americans and the larger society remains the task of *Amerasia*."

Yen Le Espiritu
Amerasia Journal

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Afterword

Connecting the Past and Future Tense

The invitation reached me a day late: The Committee to Commemorate the Tenth Anniversary of the International Hotel Struggle would march on 4 August 1987 to the site of the demolished San Francisco hotel. The anniversary commemorated the struggle of the Asian American community to retain a roof over the greying heads of its elderly Filipino and Chinese residents who lived in the heart of Manilatown. As official history goes, we lost the fight in 1977, and the residents were finally evicted after a long battle. But my future was staked upon that community history which had formed my consciousness.

So ten years have passed since I assumed the editorship of the *Amerasia Journal* in 1977. It was a drastic move for me: leaving the Kearny Street Writers' Workshop located in the dank basement of the I-Hotel, to the airy confines of UCLA's Campbell Hall, where Blacks and Native Americans had been killed or wounded there in the struggle for ethnic studies in the late 1960s. Connecting my past—as a Kearny Street writer, and my future—as an editor—was the thread that bound the two: a vision of a common language for the communities we have in common.

My vision of commonality met obstacles. UCLA's Asian American Studies, like other ethnic studies programs in the late 1970s, struggled with both the content and form of its publications. This meant, among other things, to utilize a body of referees to review articles, a more consistent format, more social science, and with less emphasis on experiential, political, or creative pieces. I heeded these exigencies. Ironically, I published less literature than previous editors, and avoided my writer and community friends whenever I returned to San Francisco.

Maybe a well-known Asian American writer had a point when he called me a "running dog of the racist yellow scholars." But what were we running from—and where were we running to? In any case, I felt, implicitly, pressure to forget my origins in the community, to dispel the good language of ordinary people. In short, to erase memory from consciousness.

In the '80s, as I have become more a part of Los Angeles—riding the bus, walking, and working—I have rediscovered the community. The community is made of old immigrants—and new—from China, Vietnam, Cambodia, Thailand, Korea, Samoa, the Philippines. They are the women and men who work "behind greasy windowglass silhouetted against the future." The clatter of their children and the chatter of their relatives fill the schools and factories, markets and mini-malls, laundromats and parks.

I believe that among these individuals, some will become the significant voices for *Amerasia Journal* in years to come. The Asian and Pacific American community is the wellspring from which new studies, research, and visions will emerge.

To put these beliefs into action, I have initiated *Amerasia* issues and identified articles which reflect the perspective of community involvement. These include volumes which focus on Korean Americans, on Filipinos, Pacific Islanders, and on the Vietnamese and Hmong communities. Working together with other concerned individuals such as Glenn Omatsu, *Amerasia* associate editor, Jean Pang Yip, long-time publications colleague, and Shirley Hune, of Hunter College, we are developing issues on the Asian diaspora in the Americas; Asian American workers; and a commemorative issue on the twentieth anniversary of the Asian American movement. Plans are underway for a volume on Asian Indians, on topical issues such as ideology, race, and gender in Asian American literature, and on the role of organized religion in Asian Pacific American communities.

Whether student, scholar, or editor, we urgently need to reclaim our community dialects—alive with drama, dreams, and destinations—and to understand our individual experiences as they enrich our collective memory. Whatever syntax we choose, we must speak out and write clearly. Our job is to connect the past and future—in text, tone, and tense accessible to all. I hope that *Amerasia Journal* will take the critical lead in this direction of consciousness.

Russell C. Leong

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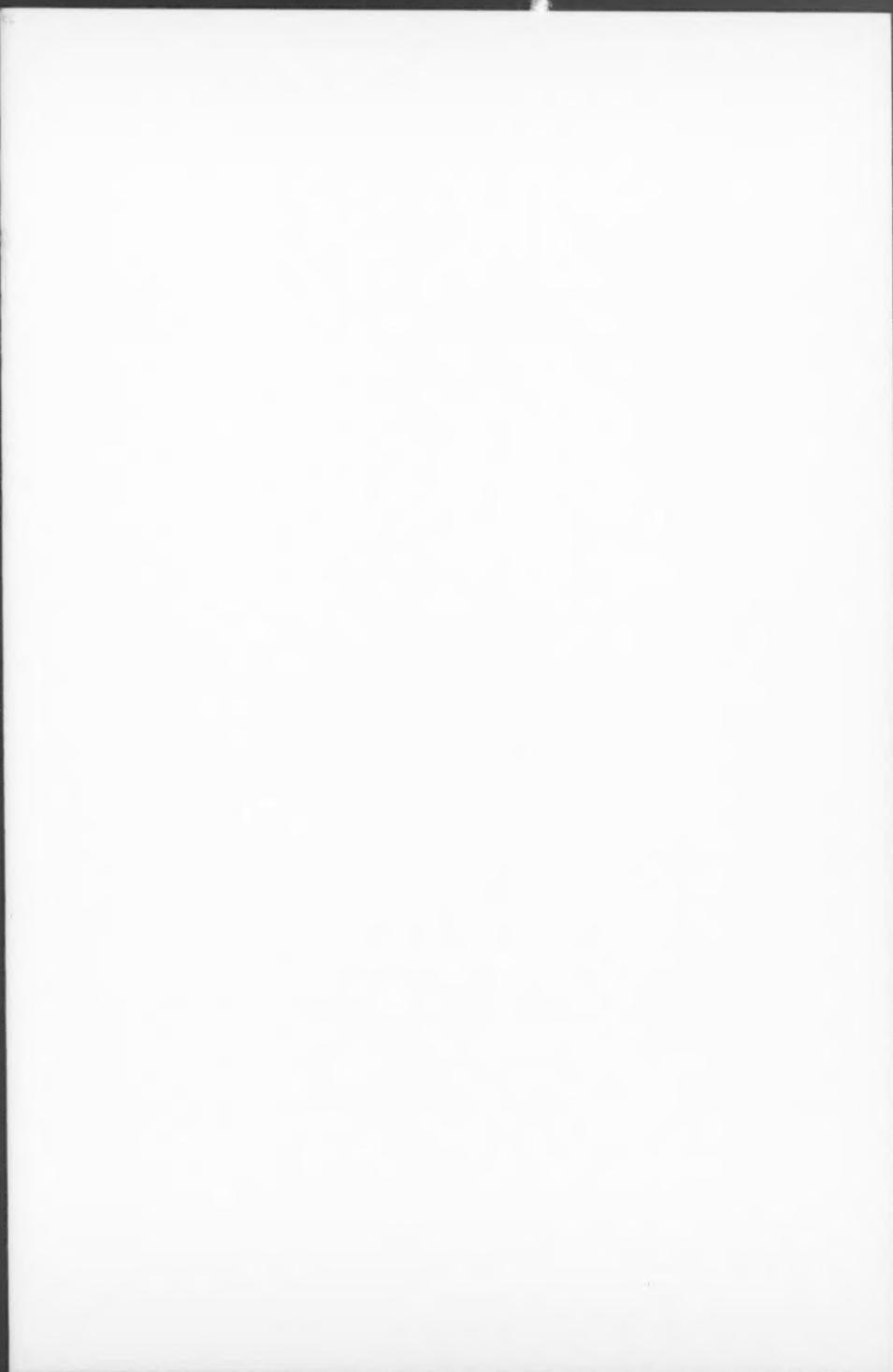
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